

PROPHETIC SIGNIFICANCE
OF
EASTERN AND EUROPEAN MOVEMENTS:
BEING A
PLAIN, LITERAL, AND GRAMMATICAL CONSTRUCTION OF THE
LAST FIVE CHAPTERS OF DANIEL, APPLIED TO PASS-
ING EVENTS; SHOWING CONCLUSIVELY THAT
A SYRIAN PRINCE,
NOT NAPOLEON III.,
IS THE ANTICHRIST OF THE LAST DAYS.

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GOD'S SOVEREIGN RULE OVER THE EARTH.

The Bible is the history of God in his relation to this earth, past, present and future. He has revealed himself in connection with one line as an illustration of his connection with all human events. He proclaims himself to the nations as the Creator and Disposer of the earth and all its creatures. Jer. 27 : 4. "I have made the earth, the man and the beast that are upon the ground, by my great power and outstretched arm ; and I have given it to whom it seemed meet unto me." This language fully asserts his sovereignty throughout all generations. "The heaven, even the heavens are the Lord's ; but the earth hath he given to the children of men."—Psa. 115 : 16. He gave it to Adam as soon as it was made, for his dominion ; together with all its creatures. "So God created man in his own image, after his own likeness, and said unto him, Have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."—Gen. 1 : 27, 28. This dominion was derived from the Creator, and was to endure as long as Adam, the Monarch, lived, which if he had not sinned, would have been forever. But rebelling, he lost it. After the flood, it was restored to Noah. But his race revolted and were scattered. God then chose Abraham and his seed in whom to vest the supreme power ; and when he brought them out of Egypt to the Land of Promise, mak-

ing them "a great nation," he exalted them above all nations." Deut. 28: 1. "The Lord thy God shall set thee on high above all nations of the earth." In the days of David he promised to perpetuate his throne, kingdom and seed, as long "as the days of heaven;" "as long as the sun and moon endure," "forever."—Psa. 89. If David's children transgressed, they were to be punished; but God's loving-kindness should never be taken away from him, nor his covenant fail.

But at length David's children did transgress God's law, and that royalty was suspended by the divine decree. It was in the reign of Zedekiah, about B. C. 588, the Lord sent Ezekiel to the king to say, "Thus saith the Lord God; Remove the diadem and take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him."—Ezek. 21: 25. That decree has so far been fully executed. When Zedekiah went into captivity in Babylon, the throne of David's house was vacated and has remained desolate till now. And no living man but Jesus of Nazareth can prove his pedigree to David, that he may claim the throne. Hence, it can never be restored till the coming of the Messiah. All attempts to restore and fill it till then, will be attempted usurpations.

THE GENTILE REIGN.

When the interregnum of David's house began, the Lord provided for a succession of power on earth. He took a Gentile line or succession of monarchs, and subjected the chosen people to their authority. He sent his servant, the prophet Jeremiah, to communicate his plan to the nations at the court of Zedekiah, king of Judah.

"And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."—Jer. 27 : 6-8.

Zedekiah also was directed to put his "neck under the yoke of the king of Babylon." This Chaldean dynasty was to last three generations: "Nebuchadnezzar, his son, and his son's son." Then another change was to take place. Nebuchadnezzar, Evil-merodach and Belshazzar constituted the three; and with the fall of Belshazzar ended that dynasty. "Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom."—Dan. 5 : 30, 31.

THE GREAT IMAGE.

The second chapter of Daniel gives an account of a dream of Nebuchadnezzar, which he had in the second year of his reign, and which the prophet Daniel related to him and interpreted. The prophet declared that the dream was from God, and related to what should come to pass *hereafter*; and informed the king "What shall *come to pass in the last days*."

In his dream, the king saw a great image, whose head was GOLD. The breast and arms were SILVER. The belly and thighs were BRASS. The legs were of IRON. The feet and toes were of IRON AND CLAY.

When referring to the fact that God had given, as in Jer. 27th chapter, to Nebuchadnezzar, an universal monarchy or kingdom, he said to the king: "THOU ART THIS HEAD OF GOLD."

"And after thee shall arise another kingdom inferior to thee." Medo-Persia—from 538 B. C. to the conquest of Darius by Alexander the Great, B. C. 336, which constituted the "third kingdom of brass, which should bear rule over all the earth." This was the GRECIAN KINGDOM, Dan. 8: 20, 21.

"And the fourth kingdom shall be strong as iron." This was the Roman Empire, which completed its subjection of the Greek kingdom in B. C. 30, by the subjection of Egypt to the Roman power.

"The kingdom shall be divided." This was done after the death of Constantine the Great, in the 4th century of the Christian Era, and created the eastern and western empires. The eastern division, located at Constantinople, embraced the old Greek Empire. The western division located at Rome, embraced Southern and Western Europe.

"It shall be partly strong and partly broken." In fulfillment of this, the empire was broken into fragments, and has existed in the governments of Europe.

"They shall mingle themselves with the seed of men, but they shall not cleave one to another." The scattered and mingled condition of the Romans now exists.

This image was smitten on the feet by a stone which "brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became as the chaff of the summer's threshing-floor; and the wind carried them away, that no place was found for them. And the stone which smote the image became a great mountain and filled the whole earth." The stone

did not, as is frequently represented, "roll, and roll," and gather the material of the image to itself, for that material was smitten by the stone and blown away like chaff. The stone is Christ. Its enlargement will be the gathering of all the saints, the members of his mystical body, to himself, by their resurrection. This is the "KINGDOM which the God of heaven will set up," and which "shall stand forever," and "*fill the whole earth.*"

The ten toes of this image seem now coming up in Europe. On the western foot, England, France, Spain, (with Portugal united) Italy (with Rome united) and Austria. While on the other foot will be Greece (consolidated,) Egypt, Persia, Syria and Thracia. The four kingdoms of the old Grecian Empire, with Palestine where it used to be in former days as the seat of the little horn. So that when the Turks are overthrown all will be ready for the smiting process, and the setting up of God's EVERLASTING KINGDOM.

THE KINGDOM OF HEAVEN.

This phrase so often found in the Gospels, was understood by the Jews and also by the apostles while John, Christ and his disciples were proclaiming it "at hand," as signifying the personal and visible reign of Christ in Jerusalem and over the house of Jacob. They understood from Isa. 9: 7, and Zech. 9: 9, that the Messiah should reign on the throne of David and come to Zion "riding on an ass and a colt the foal of an ass," in its literal sense. The disciples understood it so up to the time of his ascension into heaven. Acts 1: 6. "Wilt thou at this time restore again the kingdom to Israel?"

Were they right? If not, why did Christ, knowing how and what they preached, not correct and set them

right? He would have done so if they were in so great an error as we are in these days told they were. But he did not correct them: on the contrary he came in perfect accordance with the prediction, "Riding on an ass and a colt the foal of an ass," Matt. 21, and was proclaimed "king of Israel" and "Son of David." This was his first royal advent. And when the Pharisees demanded that he should "rebuke his disciples" for making such proclamation, he justified their doing so, and said, "If these should hold their peace the stones would immediately cry out."—Luke 19.

For this proceeding he was crucified; but not till he obtained judgment before the Court of his country, that his claim to be the king of the Jews, was well laid:—"This is Jesus of Nazareth, the king of the Jews."

Q. "But if they were correct in their faith and preaching, why did he not set up his kingdom and reign?"

Ans. Because they preferred Cæsar and Barabbas to Jesus, and would not have him for their king. So when he came in fulfillment of the proclamation of John, himself, and his disciples,—“The kingdom of heaven is at hand,” and they refused him, he said, Matt. 21: 43, “Therefore say I unto you, the kingdom of God shall be taken from you and given unto a nation bringing forth the fruit thereof.” That nation is *“the saints of the Most High.”* Dan. 7: 16, 27. He would have gathered Jerusalem’s children, but she would not. Matt. 23: 37. He was predicted, Zech. 6: 12–15, to “sit and rule on his throne and to be a priest on his throne and to “build the temple of the Lord,” and gather them “that were far off to come and build” also, if the Jews would “diligently obey the voice of the Lord their God.” But they did not.

If the Jews had received him, he would have fulfilled the promise. But he would, instead of being taken and "by wicked hands crucified," either have been offered by the Jewish high priest, as the great sin offering, the true lamb, or he would at the appointed moment, have laid down his own life, as he said, "I lay it down of myself." John 10. His death was necessary, but not that Jews or Romans should crucify him. It was according to God's "determinate counsel" that he should die, and according to his "foreknowledge" that he should be crucified.

Being thus rejected of the Jews, and promising the kingdom to the saints, he is a Nobleman who has gone into a far country to receive for himself a kingdom and to return. And when he returns having received his kingdom, he will call the servants to whom he intrusts his interests in this world, and reckon with them: Luke 19: 11. That kingdom will now come at the destruction of the IMAGE.

"THE KINGDOM OF GOD IS WITHIN YOU," is a passage often quoted to prove that the kingdom is spiritual and in the hearts of believers. To this it is objected:—

1. The Pharisees, a class whom Christ denounced as *hypocrites*, were the ones who proposed the question, to which this is an answer.

2. "He answered them," the same Pharisees who asked him,—and said—"the kingdom of God is within you." The Greek preposition rendered here, *within*, is defined by Pickering, *in; within; within reach of*. This last, is the meaning here. The kingdom of God which for years had been preached as "at hand" and which they understood to be the coming of their MESSIAH as king, is "within your reach," you may have it if you will only receive

it. That would be in accordance with their faith and the facts in the case; for it was but a few days before he made his triumphal entry into Jerusalem and was proclaimed king, and they rejected him. Then he called them to judgment, Matt. 23, and said, "Wo unto you scribes, Pharisees, hypocrites; for you shut up the kingdom of heaven against men, neither entering in yourselves nor suffering them that are entering to go in." The people were entering; these men hindered them. The kingdom, then, is not spiritual, but literal and visible.

Christ is to be king at his second advent and the day of judgment, as he was when his kingdom was proclaimed at his first advent. He shall "judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. Also at the 7th trumpet, "the kingdoms of this world" are to be his. Rev. 11:15. "Flesh and blood," corruptible and mortal humanity, "cannot inherit the kingdom of God." 1 Cor 15:50. Hence "we shall all be changed" to incorruption "at the last trump."

But it is asked, Did not Christ say to Pilate, "my kingdom is not of this world?" Yes; and that is the doctrine here maintained: that since the Jews rejected Christ, it is to await the next world, the new earth and resurrection state, at the second advent of Christ. If it were in the heart it would be of this *kosmos*. If it were the church of this dispensation, or the gospel dispensation itself, it would be of this *kosmos*, or world. Hence it is neither of these.

"If the Church is not the kingdom, what is it?" Answer. It is the church; just as Christ and the apostles call it. The church is the nursery of the kingdom, but not the kingdom itself. The plants are to be transplanted.

What did Christ mean when he sent his disciples to preach and say : "The kingdom of heaven is at hand," and "Ye shall not have gone over the cities of Israel till the Son of man be come?" Answer. He sent them, not to the *Gentiles*, nor *Samaritans*, but "to the lost sheep of the house of Israel," to notify them that he was soon coming as king ; and that the twelve would not be able to do the work till he would come "riding on an ass and a colt the foal of an ass." Matt. 10.

And before he comes again, the same message which was delivered to the Jews, "will be preached in all the world for a witness unto all nations ; and then shall the end come." Matt. 24 : 14. All the lines of prophecy in Daniel and John reach to God's everlasting kingdom, to be revealed at the day of Judgment and second coming of the Messiah.

THE WORLD WILL NOT BE COVERED

1. The Bible nowhere promises it. 2. It positively contradicts it.

Paul says, "That day," the day of Christ's coming and our gathering together unto him, "shall not come except there come an *apostacy*," not a conversion of the world, "first." "Then," after the apostacy, "shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth and destroy by the brightness of his coming." 2 Thess. 2 chap.

Again ; Christ, in Matt. 24th chapter, gave a prophetic history of leading events from his day to his second coming. That chain of events leaves no moment of time but what is filled up with evil, till he comes "in the clouds of heaven" to gather his elect.

Once more ; in the parable of the wheat and tares,

Matt. 13th chapter, Christ teaches us that the wicked and just are to grow together in this world till the end of the *age* or dispensation; when he will "send his angels to gather out of his kingdom all things that offend and them which do iniquity, and cast them into a furnace of fire. There shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Much more might be produced bearing on this point, but these three arguments are perfectly unanswerable.

The oft quoted passage, Ps. 2: 8, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," is explained by the verse that follows, "And thou shalt break them with a rod of iron and dash them in pieces like a potter's vessel." It is their destruction, not conversion, which is there foretold.

THE SAINTS WILL INHERIT THE EARTH AS THEIR HOME.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Psa. 37: 11. "Blessed are the meek, for they shall inherit the earth."—Matt. 5: 5. They never have inherited it; they do not now; but will when renewed. Isa. 65: 17. "Behold, I create new heavens, and a new earth: the former shall not be remembered nor come into mind. But be ye glad and rejoice in that which I create." Peter refers to this promise when he says: "The heavens being on fire shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Nevertheless, we according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 10, 13. This scene perfected John saw in vision in

the Isle of Patmos. Rev. 21: 1. Daniel was told, after seeing his vision of the four great beasts, described in his 7th chapter, that "these great beasts which are four, are four kings (kingdoms,) which shall arise out of the earth; but the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." And again, in the 27th verse, that "the kingdom and dominion and the greatness of the kingdom *under* the whole heaven shall be given to the people of the saints of the Most High." Not *in* nor *above* heaven. Rev. 5: 9, 10. The four beasts and twenty-four Elders, the representatives of the whole family of the redeemed, sing, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and people and nation and tongue; and hast made us unto our God, kings and priests; and we shall reign on the earth."

In the face of these and a multitude of other texts equally as plain, how is it that so many people say, the revelation of God as to where the saints' everlasting rest and reign will be, is obscure?

THE EIGHTH CHAPTER OF DANIEL.

There is no portion of the Bible on which there is a greater diversity of opinion among students of prophecy than this chapter. That diversity is not in reference to the ram having two horns; for an angelic interpretation has set this right, by saying, "The ram which thou sawest having two horns are the kings of Media and Persia." Nor yet, is it in reference to the rough goat; for the same authority said, "And the rough goat is the king of Grecia." Also the great horn which is between his eyes is expounded in like manner by Gabriel, saying,

"The great horn which is between his eyes, is the first king."

The breaking of the great horn and four coming up for it, is thus expounded: "That being broken, whereas four stood up for it, four kingdoms shall stand up out of that nation, but not in his power." That is, there would be four principal kingdoms, but they will not embrace all the territory which the first king, *Alexander the Great*, ruled. For it was he who founded the Grecian Empire, and hence was the first king. The four which came up for it, were, Egypt, Syria, Persia and Macedon. All this had been completed before B. C. 300.

Thus far there neither is nor can be any diversity of views in reference to whom all the symbols represent. But concerning what follows, the opinions have been multitudinous. And it was particularly in reference to what follows, and not what we have already explained, that Gabriel was sent to make the prophet understand; and concerning which one saint inquired of another: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

It was not the ram nor his two horns which took away "the daily sacrifice" and trod "the sanctuary and host under foot;" nor was it the rough goat, his great horn, nor yet either or all the four horns. But "out of one of them," the four horns "there came forth a little horn which waxed exceeding great." "By him the daily sacrifice was taken away and the place of his sanctuary was cast down. He cast down some of the host and of the stars to the ground; and he practised and prospered."

All embraced in the question, is done by the little horn.

In expounding this vision to Daniel, the first thing named was, "Understand, O son of man; *for at the time of the end shall be the vision.*"

"The time of the end," is the period to which the vision and book of Daniel were shut up and sealed. "Shut up the words and seal the book to *the time of the end.*" Again, "The words are closed up and sealed till the time of the end." Dan. 12 : 4, 9. The time of the end, therefore, is a period introductory to the end, but is not the end. This is a strong point in interpreting the prophecy. If at "the time of the end" we can find the horns of the goat in existence, and a power which unmistakably comes out of one of them and who takes away "the daily sacrifice," and casts down and treads under foot the "sanctuary and host," we shall unquestionably find in him the little horn.

But we do find, at least two of those horns, Syria and Egypt, "the king of the north" and "the king of the south," in existence and power at "*the time of the end.*" Dan. 11 : 40. "At the time of the end, *the king of the south* shall push at him, and *the king of the north* shall come against him like a whirlwind."

The personage represented by the pronoun *Him*, is the "vile person" of verse 21. He is the successor of a Syrian king, "*king of the north;*" but is only a pretender or usurper, to whom they do not give the honor of the kingdom; and who is afterward superseded by a legitimate king, who comes against him like a whirlwind, as in verse 40. This same personage, by force of arms, takes "away the daily sacrifice and places the abomination which maketh desolate." Then we are to refer this vision concerning the doings of the little horn, to "the time of the end," and not back to Antiochus Epiphanes, nor yet to Rome in any form.

Another argument in support of this point, is, that Gabriel, in explaining the little horn, verse 23 of chapter 8, said "Four kingdoms shall stand up out of the nation, but not in his power. And in *the latter time of their kingdom*, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up," &c.

Those four kingdoms, then, are to have two times, a *former time*, and a *latter time*. Their former time was from the division of Alexander's empire until the four were conquered and absorbed by the Romans, B. C. 30, when Egypt fell. Their *latter time* may be reckoned from the recovery of Greek independence in the present century. That recovery or re-construction is progressing just in proportion as Turkey falls in pieces.

THE DECLINE OF TURKEY.

That disintegration is at the time of this writing, (May, 1867,) rapidly progressing. The Greeks of Candia, Crete, Epirus and Thessaly, and the Greek Archipelago generally, are in arms against the Turks, fighting for Greek independence, unity and nationality. The great powers of Europe now counsel the Sultan to grant it; and he is not in a condition to refuse it. This will raise the Greek nation from a nation of about one million to nearly five millions. Moldavia and Wallachia, have struck for distinct and independent nationality with a hereditary prince and have compelled the Turks to concede it. The Servians and Bulgarians have adopted the same course with success. Egypt demands of Europe, "Will you give us your countenance in throwing off the yoke of Turkey and declaring our independence?" With these movements the fears of the world concerning the absorp-

tion of Turkey by Russia or any of the other great powers, thus destroying the balance of power, are fast disappearing. For with such an arrangement of petty sovereignties there is, as they suppose, no danger to the peace of Europe to be apprehended.

If Turkey is driven from Europe, and Egypt revolts, it can make no stand in Syria, and both Syria and Palestine will be free to re-construct as independent powers.

We are then to look to the time of the end, and latter time of their kingdom, for the little horn to come out of one of them and do his work.

THE INTERPRETATION OF PROPHETIC TIMES.

RULE 1st. A symbol once divinely interpreted, that interpretation must never be departed from except by the same divine authority.

RULE 2. All interpretations of symbols are to be understood in their literal and grammatical sense.

RULE 3. Prophetic times are to be understood and interpreted by the same rule.

If, therefore, we have one clear case of the fulfillment of prophetic times, that constitutes the rule for the interpretation of all prophetic time, unless God shall please elsewhere to give a different direction.

The first prophetic period in the book of Daniel, is found in the fourth chapter. It was the *Seven Times*, during which Nebuchadnezzar was to be, and was, driven from among men. It being fulfilled in the lifetime of that king, must have been fulfilled in seven literal years, not in 2520 years. *Literal time*, then, is the established rule.

This fulfillment constitutes a precedent for interpreting all prophetic periods, unless it can be shown that

God has given another rule in some subsequent passage.

OBJECTIONS. The seventy weeks of Dan. 9: 24, by that rule, must be interpreted as 70 literal weeks. ANSWER. The week of years was with the Jews as literal as the week of days. Lev. 25: 8. "And thou shalt number seven Sabbaths of years, seven times seven years, forty nine years."

OBJECTION. "When God brought Israel from Egypt, and they searched the land forty days, he appointed them forty years to wander in the wilderness, a year for each day of search."

ANSWER. The days of search were appointed as types of the years of wandering by special divine command. They were not symbols, nor appointed as a general rule, or a rule in any other case whatever. The same is true of Ezekiel's types, lying so many days on his right side and so many on his left side. Each day was by special command, a type of a year during which the houses of Israel and Judah should bear their iniquity. Neither of these periods, therefore, affect the rule respecting prophetic time.

The burden of proof, therefore, that some other rule has been given, falls on those who maintain the year-day theory, not on those who reject that theory. It is an easy matter to assume and assert a proposition, but quite another to prove it.

THE 2300 DAYS.

With this established rule for interpreting prophetic time, the period in Dan. 8: 14, "Unto 2300 days, then shall the sanctuary be cleansed," means so many literal days.

Antiochus Epiphanes did pollute the temple, or Sanc

tuary at Jerusalem, B. C. 168, and take away the daily sacrifice offered there ; he also set up in the temple the image of Jupiter as an object of worship, and ordered the Jews to sacrifice to it. But it only continued three years to a day before the temple was cleansed and the sacrifices restored. So the 2300 days were not fulfilled by him. But he may be regarded as a striking type of that little horn who shall do these things and "stand up against the Prince of princes," and who shall therefore be the Antichrist. Then, "at the time of the end," the Jewish sacrifices of the temple will be restored, and by the Antichrist whom they shall acknowledge as their Messiah, be taken away, and the place of his sanctuary be trodden under foot.

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The whole covers 2300 days. "From the time the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days" left of the 2300. Dan. 12: 11. Subtracting 1290 from 2300 it leaves 1010 days, during which the sacrifices should be offered before they shall be taken away to set up the abomination. The 1290 and 2300, therefore, end together.

GABRIEL'S INSTRUCTIONS IN THE NINTH A KEY TO THE EIGHTH
CHAPTER.

Dan. 9: 21. "The man Gabriel whom I had seen in the vision at the beginning." That vision where he first saw Gabriel, was recorded in the 8th chapter. He said, "O Daniel, I am now come forth to give thee skill and understanding."

At the close of the 8th chapter Daniel said, "I was astonished at the vision, but none understood it." Now the angel said, "Therefore understand the matter and consider the vision." He proceeds to say that "seventy weeks were determined"—or fixed upon—"for thy people and the holy city,"—the Jews and Jerusalem,—“to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most holy,”—or the *sanctum sanctorum*, the most holy place in heaven itself, in fulfillment of the type, the anointing by Moses of the Holy of Holies with the oil of the sanctuary. That antitype was at the latest fulfilled on the day of Pentecost. The 69 weeks were fulfilled in A. D. 26, when Christ was baptized and anointed with the Holy Spirit. Then he said—"The time is fulfilled." Also,—“This day is this Scripture fulfilled in your ears.” He was crucified in A. D. 33, seven years after his anointing, and the seventy weeks were completed. The angel then foretold the destruction of the city and temple, and its continued desolation "to the end of the war,"—or as Christ said,—“till the times of the Gentiles are fulfilled.” Luke 21: 24. This ends that series of seventy. THE ONE WEEK, therefore, of verse 27, is not the last week of the seventy as some contend, but a week by itself independent of those 70, at the close of the Gentile time. The reading given it by the Septuagint, is,—“Now one week shall confirm a covenant with many; at a part of that week my sacrifice and libation shall be taken away; and upon the temple shall be an abomination of the desolations; and at the end of a time that abomination shall be destroyed.” The best Hebrew scholars say that this is a much more correct and literal

reading than our English version. It should also be borne in mind that the Septuagint was the Bible generally used and quoted by Christ and the Apostles; and in referring to Daniel, Matt. 24: 15,—“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the Holy place, whoso readeth let him understand,”—he evidently had reference to this verse, in the sense given by the Greek text. The *daily sacrifice* of Dan. 8: 11, 12, 13, and the sacrifice and libation of chapter, 9: 27, and the daily sacrifice of chapters 11: 31, and 12: 11, all refer to one and the same thing. So also, the “Transgression of desolation” of chapter, 8: 13, the “abomination of the desolations,” of 9: 27, the abomination that maketh desolate, of 11: 31, and the abomination that maketh desolate, of 12: 11, and Matt. 24: 15, all refer to one and the same thing. And that one and the same thing, is, an abominable idol set up in the temple at Jerusalem, to be worshiped on pain of death. Rev. 13: 15.

That this is to be at Jerusalem in Judea, is evident from the instruction given by the Saviour, that when his people see it, those who are in Judea are to “flee to the mountains,” just as those who saw Jerusalem compassed with armies did, at the siege of the city when Vespasian compassed it in A. D. 69. The tribulation caused by this, will be, at least, in some measure, escaped by fleeing from the place. Although, no doubt, it will more or less affect all the earth. The attempt of the Jews under Antichrist, to possess and hold Jerusalem, in open rejection of the claims of Jesus of Nazareth, will be visited with more terrible *tribulation* than the world ever before saw.

After three weeks' fasting and prayer in the third year of the reign of Cyrus, king of Persia, Daniel tells us, in his 10th chapter, that—"a thing was revealed unto him, but the time appointed was long." The angel who came to instruct him said, chapter 10 : 14, "Now I am come to make thee understand what shall befall thy people in the latter days : for yet the vision is for many days."

The subject, then, relates to Daniel's people, the Jews, and in the latter days.

The ground gone over in the 11th chapter, is the same as that in the 8th chapter; only it is more fully explained in the 11th than in the 8th. It begins in the third year of Cyrus, king of Persia, the power represented by the ram having two horns. In giving that line of kings the angel said,—

11 : 2, 3, "Behold there shall yet stand up three kings in Persia. And the fourth shall be far richer than they all. And by his power through his riches he shall stir up all against the realm of Grecia." This mighty king of Persia, the fourth from Cyrus, was Xerxes the Great. He raised a vast army for the invasion of Greece. His defeat was overwhelming and he fled in an open boat.

Although there were nine more Persian kings after him before Darius was conquered by Alexander the Great, yet not one of them is named in this prediction. The Persians are traced till a man comes up who comes in contact with Greece ; and from that point Greece comes upon the stage and is the subject of the prophecy,—first as a whole, then divided into four parts ; and from thence two of those parts, Egypt and Syria, complete the chapter.

Verse 3. "And a mighty king shall stand up,"—Alexander the Great, the founder of the Grecian empire, the

conqueror of the Persians, about B. C. 336 ;—"and shall rule with great dominion ; and do according to his will." He extended his conquests to the Ganges, and the Tigris in the East. After a reign of twelve years he died of drunkenness at Babylon.

Verse 4. "And when he shall stand up, his kingdom shall be broken, and divided toward the four winds of heaven." Those four divisions were Egypt, Syria, Persia and Macedon. "And not to his posterity," within twenty years of the death of Alexander, his wife, children, and brothers, the whole family, were extinct, and his four generals divided the empire as above. "Not according to his dominion which he ruled." That is, these four did not inherit all the extent of territory which Alexander ruled. "For his kingdom shall be plucked up even for others besides these"—four kings. There were many other petty kingdoms which sprang out of that empire besides those named above.

Verse 5. "And the king of the south,"—Egypt, which fell to Ptolemy Lagus,—“shall be strong, and one of his princes.” This prince, was Seleucus Nicator, one of Alexander’s Princes to whom fell Syria. “And he,”—Seleucus Nicator, king of Syria—“shall be strong above him,” above Ptolemy Lagus, king of Egypt, “and have dominion ; his dominion shall be a great dominion.” Some seventy kings were subject to his authority.

Verse 6. “And in the end of years they shall join themselves together. For the king’s daughter of the south,” Berenice, daughter of Ptolemy Philadelphus, king of Egypt, “shall come to the king of the North,” Antiochus Theus, king of Syria,—“to make an agreement.” Antiochus put away his wife, Laodice, and married Berenice. “But she shall not retain the power of the

arm, neither shall he stand, nor his arm." Antiochus recalled Laodice, who poisoned her husband and then caused the murder of Berenice and her son. Her father, also, soon died. "But she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

Verse 7. "But out of a branch of her roots shall one stand up in his estate, which shall come with an army;" this was Ptolemy Euergetes;—"and shall enter into the fortress of the king of the North,"—Seleucus Callinicus,—“and shall deal against them and prevail.”

Verse 8. "And he,"—Ptolemy Euergetes,—“shall carry captives into Egypt their gods,”—2500 of them,—“with their princes, and with their precious vessels of silver and of gold, and he shall continue more years than the kings of the North.”

Verse 9. "So the king of the South shall come into his kingdom,"—the kingdom of Syria,—“and shall return into his own land,” Egypt.

Verse 10. "But his own sons,"—the sons of Seleucus Callinicus, king of Syria,—“shall be stirred up.” These were Seleucus Cerannus and Antiochus the Great. "And shall assemble a multitude of great forces: and one"—Antiochus the Great,—“shall certainly come, and overflow, and pass through: then shall he return and be stirred up even to his fortress.”

Verse 11. "And the king of the South,"—Ptolemy Philopater,—“shall be moved with choler, and shall come forth to fight with him, even with the king of the North, and he,”—the king of Syria,—“shall set forth a great multitude; but the multitude shall be given into his”—the king of Egypt's,—“hand.”

Verse 12. "And when he,"—the king of Egypt,—

“hath taken away the multitude, his heart shall be lifted up ; and he shall cast down many ten thousands ; but he shall not be strengthened by it.”

Verse 13. “For the king of the North,”—Antiochus Epiphanes,—“shall return and set forth a multitude greater than the former, and shall certainly come AFTER CERTAIN YEARS.” This introduces us to Antiochus Epiphanes’ invasion of Egypt, in the days of Ptolemy Epiphanes, who was an infant king, under a regency, about B. C. 168. The phrase, “after certain years,” covers the intervening period. He came into Egypt for the purpose of overthrowing the helpless child, with a great army and much riches.

Verse 14. “And in those times many shall stand up against the king of the South.” Antiochus had many allies who were ready to help him in the overthrow of Egypt.

THE INTRODUCTION OF ROME.

In their distress and extremity, the Egyptians applied to the Roman Senate for help. Just at this juncture they acceded to the request, and sent Marcus Popillius Linus, an intimate friend of Antiochus Epiphanes when in the days of his father he was a hostage at Rome, to command him to desist from his purpose of overthrowing Egypt and to retire. When Popillius landed on the shores of Egypt, Antiochus Epiphanes met him, and was about to embrace him. Popillius repelled the attempt, and told him he could not receive his embrace till he had first decided whether he would obey the commands of the Senate. Antiochus replied that he would consider the matter, consult with his friends, and give him an answer. Popillius drew a circle in the sand with his staff

around Antiochus, and demanded that he should give his answer before he left that circle. Antiochus yielded immediately, and promised to retire. It was thus the Romans,—

“*The robbers of thy people*” exalted “*themselves to establish the vision.*” JOSEPH BENSON renders the above clause, as he says, literally, “The sons of the breakers of thy people.” But whether we read it thus, or “robbers,” as in the common version, makes little difference; for they were both the breakers and robbers of Daniel’s people, the Jews. And at this point for the first time they interposed in the affairs of Egypt. We have in this verse the same kind of introduction of the Romans and the subjects of the predictions, as we have of the Grecians, verse 3, where after Xerxes the Great, Alexander, of Greece, is brought forward and the Persian dynasty is left behind. So, as soon as the Romans are introduced in the affairs of Egypt and Syria, the Roman history in connection with prophecy is completed, before Egypt and Syria are again brought forward.

But the entire of Roman history, so far as this line of prophecy is concerned, is filled up in these few words; —“Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” No more is said of them in the chapter.

THE GREEK INTERREGNUM.

The word *Greek* in this heading, and in these remarks, is used to designate, either the whole, or any of the four divisions of the Greek empire.

At the point where the Romans, Egyptians and Syrians, are brought in contact, and the ascendancy of the Romans over them commenced, which was when Anti-

chus Epiphanes was driven from Egypt by the command of the Romans, and Egypt was saved by Roman interference, the prophetic interregnum of Greece began, and the Roman dominion is introduced. From that point the Roman Government has been the ruling power till now, over 2000 years.

When "they," the Romans, "fall," at the termination of the temporal power of the Pope, the Greek interregnum is to end, and those kingdoms be reconstructed.

Then we shall see a *new series* of wars commenced between Syria, the "king of the North," and Egypt, "the king of the South;" and those two kingdoms will continue upon the stage till "the time of the end." Thus is introduced the reconstructed kingdoms of Syria and Egypt in—

Verse 15. "So the king of the North," a king of Syria to exist after the fall of Turkey, and the reconstruction of that kingdom, "shall come and cast up a mount, and take the most fenced cities"—of Egypt,—“and the arms of the South,”—Egypt,—“shall not withstand”—the king of Syria,—“neither his chosen people; neither shall there be any strength to withstand.”

Verse 16. "But he that cometh against him shall do according to his own will, and none shall stand before him: and he,"—the king of the North in invading Egypt,—“shall stand in the glorious land,”—Palestine, “which by his hand shall be consumed.”

Verse 17. "He,"—the king of Syria,—“shall also set his face to enter”—Egypt—“with the strength of his whole kingdom, and upright ones with him,”—understood by expositors to be Jews,—“thus shall he do: and he,”—the king of Syria,—“shall give him,”—the king of Egypt,—“the daughter of women, corrupting her:”—bribing her

to betray her husband ;—"but she shall not stand on his side, neither be for him,"—the king of Syria. This plan will fail.

Verse 18. "After this he,"—the king of Syria,— "shall turn his face unto the Isles,"—probably of the Mediterranean,— "and shall take many: but a prince," of those Islands,— "for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him,"—the king of Syria.

Verse 19. "Then he,"—the king of Syria,— "shall turn his face towards the fort" (fortresses, in the plural) "of his own land: but he,"—the king of Syria,— "shall stumble and fall, and not be found."

Thus ends the history of the first yet future kings of Syria, or at least the first whose prophetic history is given us.

THE RAISER OF TAXES, A SYRIAN KING.

The "raiser of taxes" is the second Syrian king after the fall of the Roman Empire and the reconstruction of the Greek kingdoms.

Verse 20. "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle."

THE VILE PERSON IS THE LITTLE HORN.

This proposition is proved thus:—The little horn of Dan. 8: comes out of one of the four horns of the goat, the Grecian Empire, so does this vile person. The vile person is to live and act at the time of the end as in verse 40. So is the little horn of the 8th chapter to do

his work "at the time of the end," see verse 17. The little horn is to come up in "the latter time of their kingdom," verse 23 of chap, 8. So also, the vile person stands up out of Syria after the fall of Rome and reconstruction of those four kingdom. The little horn of Dan. 8: is to take away the daily sacrifice, and have a *host*, or *army*, given him to do it. Thus also the vile person:—"Arms shall stand on his part, and they shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

These points are sufficient to identify the two as one and the same persons. With these remarks we resume the prophetic narrative, remarking that "the vile person" continues from the 21st verse of chapter 11 to the end of the chapter.

Verse 21. "And in his estate,"—that of the raiser of taxes,—“a vile person, to whom they,”—the Syrians,—“shall not give the honor of the kingdom, shall stand up; but he shall come in peaceably and obtain the kingdom by flatteries.”

He will not be acknowledged as a legitimate sovereign, but seizing a moment of anarchy caused by the sudden death of the king, he will obtain by flattery, the throne. But will find immediate opposition by the Syrian people whose defeat is recorded:—

Verse 22. "And with the arms of a flood shall they be overflowed from before him and shall be broken." Thus he will overcome all resistance, at least for the time being.

"Yea, also the prince of the covenant." This last clause of verse 22 is imperfect in its construction and therefore obscure. There is an evident elipsis in it. If it properly belongs to and is a part of the 22 verse, that

elipsis must be supplied by adding, *shall be broken*, to the sentence,—“Yea, also, the Prince of the Covenant”—shall be broken. But if it belongs to and is modified by verse 23, it will read thus: Yea, also, *he shall be* the Prince of the covenant. “And after the league”—or covenant,—“made with him he shall work deceitfully, for he shall come up and become strong with a small people.”

To make Daniel understand “what shall befall” his “people in the latter days,” was the declared object of this revelation. Among those things, is this: that a prince of Syria will come up who will flatter them with the prospect of national restoration under their Messiah. For the little horn is to “Magnify himself even to the Prince of the host,” so also he is to “stand up against the Prince of princes.” Therefore he is to proclaim himself the Messiah and enter into a league or covenant with the Jews and accomplish the work ascribed to him in the following:—

“He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the South with a great army; and the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

At the time appointed he shall return, and come toward the South; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.—Verses 24–30.

These verses describe two attempts of this vile person to conquer Egypt. The first will be eminently successful, and he will be greatly lifted up with pride. The second attempt will fail on account of the ships of Chittim. He will evidently suspect the Jews, his proteges, his covenant people, of foul play, and of contriving his defeat; so that his heart will be against the *sacred compact* into which he and they have entered, and in accordance with which the Jews will be permitted to restore the daily sacrifices of the temple. And in violation of the covenant, he will command his military forces to “take away the daily sacrifice, and set up an abomination that maketh desolate.” This will be the antitype of what Antiochus Epiphanes did, B. C. 168 to B. C. 165. See 1 Maccabees, 1: 54–59; and 4: 52–54. It being just three years from the time the altar was profaned till the daily sacrifice was restored and the temple was cleansed.

“The ships of Chittim” are supposed to be ships from the Mediterranean ports and Islands. But the place is not well defined.

Verse 31. “Arms shall stand on his part,”—the part or side of the vile person,—“and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice; and they shall place the abomination that maketh desolate.”

“And such as do wickedly against the covenant shall

he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.—Verses 32–39.

In the foregoing verses we have the perfectly atheistic and blasphemous, persecuting, idolatrous character of Paul's "man of sin, the son of perdition," who "opposeth and exalteth himself ABOVE all that is called God or that is worshiped." We also have the terrible persecution to which Daniel's people will be subjected under the vile person's administration, and while the "abomination of desolation" lasts, answering to Daniel's "time of trouble," 12: 1, and Christ's "great tribulation" of Matt. 24: 21, consequent on the standing of "the abomination of desolation" in the holy place.

Verse 40. "And at the time of the end shall the king of the South push at him,"—at the vile person,—“and

the king of the North shall come against him like a whirlwind, with chariots and with horsemen and with many ships. And he,"—the king of the North—"shall enter into the countries and overflow and pass over."

This verse brings us to "the time of the end," the period to which the vision of the little horn and daily sacrifice &c. of the 8th chapter is referred.

We find, also, "at the time of the end" the Syrian and Egyptian kingdoms in active existence, and both of them the active antagonists of the *vile person*; so that although he comes into power in Syria and seizes the Syrian throne and gains it by flatteries, he loses it and another king supercedes him and becomes his persecutor. It is on this account it is said that he was a little horn which came out of one of those four horns, and yet was not one of them in the proper sense of the word.

Verse 41. "He,"—the little horn,—“shall enter also into the glorious land,”—the land of Palestine. “And many countries shall be overthrown.” Thus, also, the little horn was to—“wax exceeding great, toward the South, toward the East, and toward the pleasant land.” “But these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon.” Those three countries he will not hold.

Verse 42. “He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.”

Verse 43. “But he shall have power over the treasures of gold and silver and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps.”

Verse 44. “But tidings out of the East, and out of the North shall trouble him: therefore he shall go forth

with great fury to destroy and utterly to make away many."

Verse 45. "And he,"—the little horn, or the vile person,—“shall plant the tabernacles of his palaces between the seas,”—the *Dead* and the *Mediterranean*,—“in the glorious holy mountain,”—Mount Zion. “Yet he shall come to his end and none shall help him.”

This end will be in the battle of that great day of God Almighty, as described in Rev. 19: 19, 20, when he “stands up against the Prince of princes,” and is “broken without hand.”

THE TWELFTH CHAPTER OF DANIEL.

Verse 1. “And at that time,”—or period. Not at the exact point of time when the vile person comes to his end, but in the same period in which the vile person is carrying on his work of taking away the daily sacrifice and setting up the abomination that maketh desolate, Michael will be engaged in his work of counteracting his influence. For it is when the “abomination of desolation” stands in the holy place, that there shall be “great tribulation,” Matt. 24; and it is when “Michael stands up,” that “there shall be a time of trouble, such as there never was since there was a nation.” Hence, “at that time,” means, during the same period.

“And at that time,” during, or at some point in that period, “thy people shall be delivered, every one that shall be found written in the book” of life.

Verse 2. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life.” Those who awake will come forth to everlasting life. This may refer to Jewish saints, or it may mean *all saints* of all races, probably particularly the former. For it

was Daniel's people of whom the angel spoke.—“Some to shame and everlasting contempt.” That learned Hebraist, Prof. Bush, rendered the passage,—“These,”—the awakened,—“to everlasting life.” “Those”—the un-awakened,—“to shame and everlasting contempt.” This he did, in the face of the blow it gave his Swedenborgian views, as an honest translator of God's word. It teaches the doctrine of the resurrection of the just at the end of this age, and like the New Testament, leaves the rest to be raised at the close of the thousand years.

Verse 3. “And they that be wise, shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever and ever.”

Verse 4. “But thou, O Daniel, shut up the words and seal the book, even to the time of the end : many shall run to and fro and knowledge shall be increased.” On this Dr. A. CLARK says : “Many shall endeavour to search out the sense ; and ‘knowledge shall be increased’—by these means. Though the meaning shall not be FULLY *known* till the event takes place ; then the sense shall be plain.”

“Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders ? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”—Verses 5-7.

The conversation between these several saints related,

not to the entire series of events from the third year of Cyrus, king of Persia, when the revelation was given to Daniel, to the end of the wonders, for starting there, even on the day-year theory, neither the 1260, 1290, nor 1335 years would cover the period. The import of the question, therefore, is as it reads if the inserted words are left out,—“How long the end of these wonders?” How long a period will the closing events require? Commencing where the league is made with the vile person, these three periods, one commencing where the other ends, will cover all ensuing time. They are not three contemporaneous periods, having a common starting point, but three endings. But one follows the other, and all are literal time. The League of 11: 23, and the covenant of 9: 27 are identical. That is a covenant for one week of years, in the midst of which the sacrifice and oblation will cease. So also after this vile person enters the League and Jewish sacrifices are restored, he takes away the daily sacrifice and sets up the abomination. And from that point there will be left of the week 1290 days. Reducing the week of years to days, 365 days multiplied by 7, give us 2555 days. Take 1290 from this, leaves 1265 days for the first part of the week, from the time the League is made, till the sacrifice is taken away; and 1290 completes the week. To this is to be added, 1335 days to the resurrection; making in all between ten and eleven years from the League to the resurrection.

Blessed is he that waiteth and cometh to the 1335 days; not to their end, but to their beginning. For when the 1290 ends, the *abomination* will end, and the saints be no more afflicted by his influence. They will be under special protection while the seven last plagues during

those last days will be poured on the worshipers of the beast and his image.

PROPHETIC SIGNIFICANCE OF EASTERN MOVEMENTS

If asked the prophetic significance of passing events in Europe, the answer would be, that they indicate the passing away of the two great central powers of the Roman Empire, the Papal and Turkish Governments, and the development of ten distinct kingdoms, representing the ten toes of the metallic image of Dan. 2d chapter. Five on the East and five on the West.

Also the restoring to life by the healing of the deadly wounds of the leopard beast of Dan. 7th chapter, as described in Rev. 13. This restored leopard is to have the lion's mouth; the bear's feet; the ten horns of the fourth beast; the blasphemy, times and persecution of the little horn; and the dominion of the four beasts; thus he will reach from the Tigris to the Atlantic.

The developments of a few years at the furthest, will shed much more light on this subject than any possible explanation can now give. These pages are thrown out for the purpose of turning the thoughts of the Christian world in this direction and to induce a careful study of the prophetic word, and careful observance of the signs of the times.

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WHAT OF THE NIGHT ?

BY LORD KINLOCH.

Watchman, what of the night ?
Clears not the darkened sky ?
Come there no signs of light ?
Is not the morning nigh ?
 "Darkness is all around ;
 Nowhere may light be found,
 Save from the watcher's fire ;
 Thou must again inquire."

Watchman, what of the night ?
Long have I lain awake,
Yearning for fair and bright,
Finding no dawn to break.
 "Darkness begins to fly,
 Though but to watcher's eye ;
 Still must the night-lamp burn,
 Yet thou may'st soon return."

Watchman, what of the night ?
Peaceful now is thy state ;
Long as my God deems right,
Quiet my soul will wait.
 "Up from the Eastern hills
 Rays are like rushing rills ;
 Up ! from thy darkness spring ;
 Up ! and thine anthem sing."